The Just and Equall Ballance

DISCOVERED:

WITH

A true measure whereby the Inhabitants of *Sion* doth fathom and compasse all false [illegible] and their Ground.

FREELY

Sent forth in the love which thirsts after the salvation of all people, to the Inhabitants of *Babylon* and *Egipt*, to the end they may receive it, and with it weigh and measure themselves, and know how they stand in the sight of God.

AND

A wo to the Priests, and a word to the Rulers, and also the difference between the true Ministry and false, whether in the Male or in the Female, and how people may come to be of good understanding.

THIS

Is a warning to all people who are under deaths Reigne and Dominion, who are [illegible] God with that spirit which transgresseth against the pure life and law of God, who have [illegible] ten God dayes without number, and say in their hearts he is not, although he mondells [illegible] by his reproofs in their hearts and consciences, yet this spirit of truth is turned from [illegible] harkening to the imaginations of men, which tells them that the witnesse of God in their [illegible] sciences is not to be minded, and so destroyes the truth of God in their hearts [illegible] who are worshiping they know not what, because they have forgotten the spirit of truth [illegible] faithfully reprooves them, and being turned from it worships in another, and are out of [illegible] and its worship, which stands in that spirit that keeps unspotted in the world.

Given forth by the testimony of truth in obedience to that spirit which speaks truth in the inward parts in her known to the world by the name of

Sarah Blackborne.

LONDON:

Printed for *M. W.* in the Yeare, 1660.

The juſt and equall Ballance diſcovered, &c.

THe Lord God of power is riſen and hath made himſelfe manifeſt to many unto whom he hath ſhow'd the way wherein he will be worſhipped, who is pure and undefiled, therefore in his feare are you warned to harken diligently to Gods true & faithful witneſs in your conſciences, which lets not the ſwearer, nor the lyar, nor no wicked perſon goe without reproofe, harden not your hearts againſt the reproofe of the Lord, for who ſo hardens their hearts cannot goe unpuniſhed; now while the Lord calls come, anſwer to the Lord, oh that there were a heart in you to anſwer to the Lords love, & faithfully to harken to his reproofe, for it is his ſpirituall gift which is given to every one to profit withall, and to exerciſe your conſciences towards God and man; in this gift, is life, light, and power; therefore with it ſearch your hearts, and ſee what Maſter you are ſerving, ſeeing none can ſerve two Maſters, but either he muſt hate the one, and love the other, or love the one and hate the other, and that ſpirit which gives forth this Scripture is the ſame which is truth in the inward parts, and teacheth all thoſe who are guided by it to witneſſe the truth of the Scriptures. Therefore as you love your own ſoules, and prize the ſalvation thereof; deſpiſe not the light of Chriſt in your conſciences, for although the Devill within you and the Prieſts without you, tell you it is a thing that can doe little for you, & is not much to be minded, yet know this, that unleſſe you return and give up to reproofe, and by its power be brought to believe in it, and obey it, it will be your condemnation, and the condemnation of all who reject it. Therefore be warned to do no more ſo fooliſhly as you have done, to love darkneſſe rather then it, and ſo turn from it and deſpiſe it, but let it ſearch your hearts and try your reignes, that ſoe you may come every one to know in the manifeſtation of it's owne light, what ſpirit you bow down too, and are led by and worſhipping of the Lord God that made heaven and earth is a ſpirit that is not worſhipped in Temples made with hands; but in ſpirit and truth in the inward parts, and all thoſe minded are out from this, whether it be Prieſts, or people, you are all in the outward worſhip, profeſſing with your mouths, but denying truth in your inward parts, & that ſpirit by which you are reproved even for ſecret ſins, which can be never was known to any but to your ſelves and the ſpirit which nothing can be hid from, which perſues you with reproofes though you would faine fly from it, yet it beares its witneſs againſt you, and by this ſpirit am I witneſſed to you, and my teſtimony to be true, although that which hath betrayed it in you & the Prieſts would count me and the reſt of the children of light as deceivers, yet we witneſſed true; in the ſpirit that ſpeakes truth in your conſciences.

This

This is that ſpirit by which you ſhould be ſanctified, and ſo be kept cleane and
ſpotted, but this ſpirit you are alienated from and become ſtrangers to the li
of it, who in the ſtoutneſſe, ſtubbornneſſe, and rebellion in the unbeliefe, bot
Prieſt and people are fallen all into the pit, ſtuck faſt in mire and clay, and n
way there is for you to come forth, untill to that ſpirit you return again, whic
you have ſo much deſpiſed, and know this that if you would give all that eve
you have to purchaſe it in your will or time, you cannot obtaine it but waitin
if God in his free love will give it you again, with his reproofes prize it, for hi
ſpirit will not alwaies ſtrive with man, but it will ſtrive untill it hath left ma
without excuſe. To the end that he might return and be ſaved, and ſo the Lor
be cleare of the blood of all men, now I dearely exhort you all to turn at the re
proofe of the Lord, that you may know the power of his gift, and its leading i
the grace of God, which is ſufficient for you all as you abide in it, and this
know and doe witneſſe, and am conſtrained to bring in my Teſtimony among
you, that even the grace vvhich is freely given to you all of the Lord vvill brin
ſalvation, you beleiving in it, and abiding vvith it, but all thoſe vvho reject it
and deſpiſe it in its firſt appearance, vvhich is to reproove and check and to ma
nyfeſt unto you, truly the vvay of life, and the vvay that leads unto death, yo
that diſpiſe this one talent, and perſiſt in ſo doing, cannot receive more, but a
daily in danger of having it taken away, even that one which ha
been freely tendred to you, and the Lord will aſſuredly require of your ſlothfu
wicked ones, what improvement have you made of your talent, it will not ex
cuſe you that the Prieſt hath told you it was not ſo much to be minded, neith
will it excuſe you that you have buried it in the Earth, therefore feare and dre
for the living God is terrible againſt all thoſe that deſpiſeth the riches of h
love, and turnes his grace into wantonneſſe, and tramples underfoot the blo
of the covenant for a luſt or a thing of nought, and departs from the Teſtimon
of truth in their own conſciences, and ſo turns to that ſpirit which makes fro
to do evill, and keeps in the power of the evill one, every one acting what ſeem
good in your own eyes, curſing, ſwearing, lying, envious perſecutors, impatien
wrathfull, high-minded, being without bit or bridle, and ſo in the liberty o
act all manner of wickedneſſe, this is the ſtate of thoſe who are not reſtrain
by the ſpirit of God in their conſciences, who are from under the Governme
of Chriſts ſpirit, can willingly act evil, and yet in the wickedneſſe of the
minde, cry peace to your ſelves, while Chriſts pure life is pierced by all yo
wickedneſſe, oh yee generation of evill doers, how long will yee perſiſt in yo
ungodly practices, & give your ſelves to that ſpirit which daily delivers you to
Devill and his worke, which keeps you under the power of darkneſſe, woe fr
the pure God is unto you who love darkneſſe rather then light, becauſe your de

d evill, even that love which you have slighted and that righteous spirit of
uch, which you have oppressed cries woe against you, and commands Gods chil-
en who are led by that spirit to cry wo against you, and freely to acquaint you,
at the indignation of the Lord is against that in you which works in ungodli-
esse, and the whole man, body, soul and spirit, cannot escape the day of his righte-
us judgement, who will then plead with you in righteousnesse and recompence
every one according as your work hath been, and then shall you know there
no peace to the wicked, although the Priests cries peace to you. And the lying
irit in you being strengthned by their ministry cries peace to you; what peace
hile you are adding sin to sin, and drunkennesse to thirst, and yet say in your
earts, though I doe this, yet I shall have peace, nay thou nor you will not find it
. The Righteous God of heaven and earth will not spare neither Priest nor
eople, [*Deut.* 29. 19, 20.] for the anger of the Lord and his jealousie, shall
moak against you, who have despised the witnesse of truth in your consciences,
nd goe on in so doing.

*Woe unto yee all, oh yee Priests which are found in this desperate wickednesse, to teach
e people to neglect the witnesse of God in their consciences, telling them that it is of
ur nature, and perswading them its not sufficient to shew every sin, nor to give power
er sin, I say, you who are in one unity in the spirit of darknesse, guided by the imagi-
ons thereof, knowes not what the gift of God is, nor its sufficiency or power, for
you should yee who are despising of it, and embracing another spirit which is proud,
atient, wrathfull, covetous, persecuting, and rejoycing to strengthen the same
bers, that so they might imprison, buffet, and beat the Servants of the Lord,
o comes at Gods Command, to witnesse the way of Redemption for your soules, in
rist the light of the world, and for no other thing have beene abused so as is too much
o be mentioned, [in this City and else where] what hath been their sufferings for truth-
ke, and now you who have beene Teachers of the people, who have rejected the wit-
sse of God in your selves, and taught the people so to doe, what brutishnesse is
ought forth by you, and how much you blemmish, even your rationality. Let your
ives declare, and now I say unto you, what have you besides that which you have
ceived, which bares testimony in you against the Devill and his workes, or that can
ow you see where you are, and what you are. The indignation of the Lord its hot
nd terrible; yea, it burnes as unquenchable fire against the Generation of Priests, who
ake to the way to murther soules, as Robbers waites for a man, [Hos. 6. 9.] you of all
e generations of men, must drinke deepe of the Cup of Gods furie and eternall
ignation, woe unto you, yee beastall ones, who are following on to know in your
n spirits, which is blinde and can see nothing, nor knoweth not the way, that
ath overtaken you. The Lord is gathering his Sheepe out of your hands, and mani-
sting the true Shepheard, who hath laid downe his life for his Sheepe, he is become*

Teacher

Teacher himselfe, and his Sheepe heare his voyce; and not one of them can [illegible] a hireling, who are strangers to that Teaching: Oh yee hirelings, the mighty God of Jacob is stretching forth his Arme and making it beare; that in his Almightie power, he may gather you together as one heape, that so he may deale with you as one man of sin, in whome the number of the beast is as the age of a man the Lord hath discovered it so to be, the day of your being warned is much past, and many of the deare Servants of God hath deepely suffered: even unto death. They stand a witnesse against you; and for your workes you must lye downe in sorrow, who would none of Gods councell, nor hearken to his reproofe, therefore will the Lord laugh at your calamity and mock when your feare commeth, whose desolation shall come as a whirlewinde upon you, which you shall not be able to resist, although you seeke to strengthen your selves with carnall weapons, as the false Prophets ever did, making use of the powers of the earth, that so you might with more strength persecute the Children of God. Oh yee potshurds of the earth, who are in one Unitie with death, hell, and the grave, all bound up together in enmytie, to make War against the deare Lambs of Christ, and the measure of his life in people, which made manifest a light in every man, [John 1. 4.] and to as many as have received him, he hath given power too, to become the Sonnes of God, we feare not what man can doe unto us, for many of us have nothing to loose, but what is freely given us, or already suffered the losse of for Christs sake, we feare the Lord alone who hath often delivered us. when the Devill in men rose up against us, and now I say unto you he whom we have waited for is come, who hath wrought redemption in many who are come to the end of their hope and faith even the salvation of their soules, and stand in the power and strength of him, which hath brought salvation, standing, and abiding over the powers of the earth and Prince of darknesse; and this is the message which I have to declare that Christ the light of the world is come, and hath brought forth his owne eternall power, the seed of the kingdome, which was covered with darknesse and was the smallest of all seeds, but is now sprung forth a plant of everlasting renown, and this is witnessed among a poor despised people, even this is he unto whom all power in heaven and earth is given, who is ascended even the same that descended, that so he might be the fullnesse of all in all, who was under all in all; that he might rule over all in all. And this is he who shall be found worthy to rule the Nations who will overturn, overturn, untill he whose right it is be set up Ruler and Governour in the heart and conscience, that so he might Rule the earth in righteousnesse, and the great ones of the earth, must bow before our God and Saviour your Crownes you must lay downe at his feete, and become fooles before him untill this be witnessed you will be overturned, this is known in that which goes thorough Kingdomes, and what is doing in Kingdomes; that untill you come unto the feet of our head, who is Christ Jesus, you shall one dash against

, as proud waves of the Sea doth overwhelme one another, and one dash a-inst another, and bring forth nothing but tosses and torments to your selves, d no settlement to the Nations. Therefore bow before the Lord and cease de-ing his little ones, say not in your hearts these despised ones we will tram-e under our feete, for verily our God whom we serve is mighty and we are at ace in his will, we know assuredly when he saith unto the proud waves thus shall you goe and no further, that word of his power shall bind and limmit; en the proudest swelling waves, know this yee proud ones of the earth, o are forgetting the Lord everie day; even our God whome we serve we ow can dash you in peices at his pleasure; even the mighty God of *Jacob*, om none can know, nor come neare; but in and by his own gift, which free-he hath given to the lost world, its that which never changes nor never con-ts to sin, which is in you but not of you, nor of your natures, this is that rit which is in him, and of him who is the light of the world, which reproves u and calls you from your iniquities, by its secret searching you in your consci-ces, its a spirit of life and light which hath no darknesse at all in it, & as you to it, and are searched by it, you may come to know your selves, and what r work is, while you are joined to the spirit of darknesse, and what you are ng in this hour and power of darknesse, and to see him whom you are peirce-, and to mourn over him, and so to the repentance never to be repented of, this would be a good state for you, if the Lord in his mercy bring you to it. nd you who have been high in profession gathered into Church fellowships; n the spirit you witnesse comes to try you, it will find you in the world, er the worldly spirit, adding oppression to the suffering one, acting in the e nature even where drunkards and swearers are found, who come one day in week to worship God with the same spirit they curse and sweare and act kednesse in all the week before and after, even here are you found. And to of God in your consciences doe I appeare, which beares a testimony a-st you, who are in the pride of the world, in the lusts of the flesh, delighting selves in the vanityes of your hearts and minds, many of you manifesting same enmity and wrathfullnesse, offering violence to the servants of the Lord manifesting a suffering spirit when they come amongst you but offering vio-, now what difference is there between that spirit you worship in, and that the world worships in, or what testimony bare you to Christs pure Re-ption, more then they doe whom you call the world, whilst you are found in same practice and vanityes, which layes you under the worldly spirit; even e they are which never bare any of those names of separation as you doe, be honest and let that be received by you which will not lye but is true and l to you, confesse to it, and bow to it, and answer the Lord in your return,

doth

doth not the spirit of truth in your consciences reproove you for these things
forementioned, and so where it finds the world it finds you, and many of yo
more hardned and further from God, then many of the dark world are, no
can you tell what is become of the righteous seed, if you did feele its sufferin
and its groanings, and what it is amongst you that causeth it so to suffer in yo
can you tell where it lyeth, and what the clothing of it is, when these thin
you know, feel, and witnesse, you will hang down your heads with shame, so
thats your covering now, although you see it not, its time for you to answer
the Lord, who calls you by his everlasting witnesse, and leave off your bablin
and your many things, there's but one thing needfull for you, and this in th
cumber of your minds in the many things has been forgotten, even the word o
God in your hearts, which should have been as a light and as a lanthorn to yo
feet, therefore now lay your hands upon your mouths and come down, st
your mouths in the dust you exalted ones, who are above the just principle o
God in you, in the exaltation there stands your sacrifices, and the spirit of trut
which should offer to God suffers, and is oppressed under that which exercises
you, and this the children of light sees, and there life feels, who are come t
witnesse a separation cleen and cleer in them, between the spirit of truth whic
delivers to God, and the spirit of darkneſse which delivers to the divell, an
so in the manifestation of Gods pure light, we know that worship which stan
in the spirit of truth, and that we have unity with, and are in unity with th
spirit, when ever it acts, and where ever it acts, and whatsoever it acts in, a
we know that in this, the least of Gods children is a good savour unto the Lo
and the Lord delights and is well pleased with such worshipers, and seeks fo
to worship him, and in his own eternall light we are manifested, to be those w
worship in spirit and truth, and we know that we are as a garden enclosed
our beloved, and as a fountain sealed is our beloved to all fleshly wisedom,
none but they who by the eternall power come to have their eye opened wh
was blinded by the God of the world, can see our beloved, or the beauty o
pure worship, which stands in the spirit of truth, and they who are turned fr
this, are worshiping in another, which daily delivers them to Sathan and
power, and so worship they know not what, and this worship Gods soul hate
but I know there are many in whome there is tenderneſse in spirit, whose so
are breathing after that which is pure, and cannot be satisfied where they a
but are thirsting after the pure immortall, and for such my soule often cries un
the Father of life, that that which separates and vailes may be taken away, a
and they come to feed among the children of my heavenly Father, upon
bread eternall at the Table of the Lord, where the lambs sit all together in pe
out of the noyse of the troubled waters of the Sea, or the hurries of *Babell*, but in
beauti

autifull City of *Sion* the children fit in peace, in the arm of eternall almighty-
ſſe in the boſome of our eternall Saviour and dear married husband for ever,
re none can make us afraid, ſalvation is our walls and bulworks, everlaſting
aiſes is the gates of our glorious City for ever more, often doth the ſpirit of truth
d love, which is now my life, breath forth it ſelf to the God of mercies, that theſe
o are now groaning might be brought into fellowſhip and freedome in that ſpi-
which is one with the Father and the Son, in which alone is our fellowſhip,
d a ſtranger cannot intermeddle with our joy and peace. Dear hearts, the Lord
od knovvs I lye not, I could be contented to ſuffer much for the ſeeds take,
hich groans and is burthened at the wickedneſſe vvhich you ſee, and deadneſſe
hich you are ſenſible of, amongſt them whom you are in fellovvſhip vvith,
gts the true ſuffering ſpirit vvhich you muſt all turne to, vvhich gives you a
ght and a feeling of thoſe things aforementioned, and ſo look not forth, but
vell vvith the ſufferer, and take heed of that vvhich vvould carry you out to
mplaine in vvords, for the deceit may get in there, and vvhile your mind and
ngue is exerciſed vvith talking, you may loſe your true ſenſe and feeling, and ſo
y vvith the ſufferer and let your minds be ſtaid there, and vvaight and ſuffer
ith it, untill it hath vvrought redemption for you, both from amongſt your
vvorſhipers and deceitfull fellovvſhips, which are not gathered together
the witneſſe of God in their conſciences, which calls into the power out from
world and that nature which holds the truth of God in unrighteouſneſſe, even
truth which bringeth into one eternall unity, and maketh all of one heart, and
ſoul, one body, one head, one power in all over all, and this is witneſſed
ong thoſe who are gathered into fellowſhip by and in the ſpirit which ſpeaks
th in their inward parts, and ſo take heed, for if you watch not, another ſpi-
which leads into the liberty may betray this, vvhich groanes and ſuffers, and
burthened, and you may come to loſe your tenderneſſe, and ſo grovv up in
eaſe in the exalted ſpirit, and if this get a liberty in yee, then the boaſter
vvhich boaſt of peace, and this ſtate many are loſt in, therefore I at knovv-
your eſtate, and knovving hovv I vvas preſerved and brought forth by the
ſt of life in Chriſt Jeſus, vvhich vvas the ſame ſpirit then as novv, onely it
as a ſufferer, even as it is in you at this day, therefore being ſenſible of your
te and condition, I cannot but ſalute that ſuffering ſeed, vvith theſe lines, and
ely acquaint you that in that vvhich feeles the ſufferings and brings into the
llovvſhip of that ſuffering one, to abide there in the patience, vvithout mur-
ring, then vvill you feele the love in that vvhich ſuffers in you, never to leave
nor forſake you, but if you goe forth to ask councell of blind guides, then
you periſh in the pit vvhere they are, and betray the ſuffering love in you,
truly deare hearts, you had need to your vvatch, that you may not forſake

the

the one thing needfull, for the many things, and this is my witnesse to you, that that love wo
suffered in me, and called my mind out of the exaltation, in the sence and feeling, groani
under that which oppresst it, was that in which I was preserved, and that love never left m
nor forsook me, but thorough many troubles and tribulations in spirit, was still with me, thou
it suffered long, it still was kind to me, though I knew it not, yet it persued me with love, an
visited me with reproofs, even from my verie childhood, and though I was long a Professor, y
I never knew, that this love that visited me with reproofs, and sighed and groaned and suffe
red in me, was that which would work redemption for me & all that while, that I kept turn
ed from it, I could never be satisfied, but still I was kept seeking, but I knew not with what nor
what, & grosse darknesse was over me: but I knew it not, but still this witnesse persued me
and followed me with its reproofes, and a feare I was still in, as this reproover persue
me, and so the sence and feeling was thus far preserved in me, that I knew the pure re
demption which my soule thirsted after was not wrought, neither in me, nor in those whom
I was in fellowship with, and a cry often passed thorough me, to the true and faithfu
witnesse, to the witnesse which will not lye. The beginning of the creation of God, an
this I could never find out the begining nor the ending of it with all my falling wisedome
and then I said in my heart, but where is Sion the Citty of God, which is at unity in
selfe, in one eternall spirit, and I went forth and was very active to enquire both o
Priests and others, but could never find that which could satisfie me, whilst mine eye an
eare was abroad, then I said in my heart all men are liars, and then a resolution wa
begotten in me, to find Christ in me, and I saw that if I found him not in me, as neare
and as willing to deliver me as the Devill was to destroy me, I should never be saved, so I
returned into the silence out of all babling talke, and daily felt that witnesse, and so my
mind came to be staid there in the power of that spirit to lead and teach me which was
convincer in my conscience, and then some freinds who were called Quakers, came to
visit me, and I confesse I was very loath to see them, for I was afraid of being deceived,
or going forth any more: for I began to feele a Teacher in me, and to have a hope that I
should obtaine in that spirit which my soule thirsted for, and I was very loath to goe forth
any more, but they comming to visit me, when I saw them, I asked them if they could
teach, and they told me they could declare of the true Teacher, which could never be
removed into a corner, and so spake a few words concerning the witnesse, and in Gods
true power, and everlasting life. Their testimony stood, and in that spirit, I received
their testimony, which was one with that spirit which witnessed in me, from my childhood
to that very day, and my heart was glad, and my love sprung, and still in that I kept
which was my teacher in silence, but little did I know when I was here what I had to
passe thorough, and it would be too much for me to bring forth in Paper and Inke, but to
the true and faithfull witnesse my mind was still called, and in the light of this, I came to
see where I was and what I was, and to learne him, who wrought redemption for me in
himselfe, in me, yet without me or any thing of me, he freely wrought redemption for me,

d this mistery I could never understand, untill I came to witnesse it, and this is my
stimony which I beare as I am called thereto, or moved of the Lord, that not any thing
the creature which they can doe or act in, can purchase any thing for them, for neither
that willeth, nor he that runneth, but God that sheweth mercy, freely in his owne gift
heth gift manifest it selfe and calls you to learne of him, and so you have nothing to
but to stand still in this call, whose minds are turned to it, and in it to take heed to watch
at with Gods true and faithfull witnesse, you may abide that you may feele its
wer, to guide your minds and stay you alone upon its selfe, and this which thus visits
u, comes not in your time, nor in your will, nor when you please, but in the Fathers
me and love, which love waits to magnifie you, and to doe you good freely by visiting e-
ry day, and afflicting every moment that so you might know your selves. Return and
saved. And now I say unto you the day of small things is pretious where the gift is
ceived. Long may it be tendred to you, and do some work in you exceptable to the Fa-
er, whether you be in it or out of it; but there is a strong power which stands strong in
u, which if you joyn too, and depart from the witness, may hinder you from being joy-
d to this worker, for your will there is a power which lead from God; but there is a
ernall Power in his Witness which is stronger then that, and as it is abided in and not
trayed, you will feel it; So in this Redeem your time while you have it, and to your
tch, that by that which is out of time, which was before time was, which has neither be-
nning of daies nor end of time, you may be gathered; And so take heed, and be
rned, for the greater Love hath been tendered to you, the greater will be your Plagues
u despise it, and 'tis not grievous for me to speak these words againe unto you, and it
y be profitable for you; but however I know a good Savour I am in them unto the
rd, and my Testimony shall stand for ever, and is sealed by that Spirit which hath
led me unto the Lord for ever; Faithfulness is in my Testimony unto the Lord and
u, whether you heare or forbeare, my Reward is with him, which lives for ever; And
w this is that which I speak againe, and lay upon you, and have power so to do, that you
turn to the true and faithfull witness in you, and cease from words, and dwell in silence
th that Spirit which calls your minds to harken to it, that you may be joyned in the po-
er of it, who works in you both the will and the deed, according to his good pleasure, and
who are waighting here. The Lord God of Heaven and Earth keep and preserve
m the power of the Murderer which seeks every way to destroy.

And unto all you who are in the exaltation, and at ease there, contenting your selves
that you are gathered into Church-fellowship, and so think better of your selves be-
use of it, not minding what you are building up, or upon, even as others of the builders
Babell are, no more knowing where that stone lies then they do, and yet you are all at
rk and building without it, to that of God in your Consciences I speak, which if ever
rise to bear its Testimony, would let you know you are more dark then Caine
, who knew when he had Slain that Righteous seed, which is more then
y of you know, though you slay it often, neither do you know you are
ing of Christ with that Spirit which hath turned you from his Life and

are

are out of its Power, and so with the Power of the Murderer, the pure life
slain, and this is the reason, that we who live in the sight, sence and feeling o
the sufferings of the sufferer in you, we cannot but beare our testimony again
that worship and profession which causeth it to suffer, and with the spirit of soun
judgments in the manifestation of Gods pure light, is all judged; under what name
soever whether Baptists or other, who are turned from the pure principall of life
for you are no more then the world are, nor your worship no more acceptable
with the Lord, while the righteous life is pressed as a Cart with sheaves, your
sollemne assemblies, is abomination to the Lord; and your Sabboth dayes above
all others is the day for you to manifest your pride and your vanities, even as the
world doth so that whether you regard a day or not regard a day; its neither o
them to the Lord while you are found in that spirit which delivers you to the devil
& makes an offering of all you have & do possesse either in gifts or parts to the
Prince of the ayre, which is ruler in the children of disobedience, and rules in
you while you live in disobedience to the life of Christ, and this spirit keepes
you under the power of sin in the alienation, estranged from the life of God, and
if that read the scriptures, it rests it your destruction, and so what works soever
that spirit do's or acts in, it still keepes in the devills kingdome, all who are act-
ed by that which transgresseth against that life of the scriptures, and now to
that of God in your consciences, which beares a true testimony there, with you
or against you & who that justifies, I condemn not, but it would be well for you, if
you could love it, whether its testimony be for you or against you, and none ever
did or can receive the gift of God; but who received truths testimony there
& no other way is there for any to come back again, who are so high in the exal-
ta ion; but by owning of it which you esteem as a foolish & simple thing which is so
much despised, & therefore the way is straight, & the Cross hard to be bowed to
by all vvho are high and at ease, but none can be a Disciple of Christ, but vvho
take up his Crosse, to all carnall vading things, and in it follovv him dayly,
knovv sometimes you feele a reproofe by the righteous spirit of the Lord, and are
convinced that you are vain, and your very prayers, you are condemned for, and
confesse your best vvorks are sinfull, and many of you doe knovv that you
vvant a bridle for your tongues, vvhich is often babling of the scriptures be-
fore you have learned them by the teachings of the holy Ghost, and being in
the dark, in your thoughts, you are puting sences and meanings upon the
scriptures, and then in your imaginations you either receive or judge that sence
and meaning vvhich your busie mindes are exercised in, and so you vvill be
vvorking and seeking though never able there to come to the knovvledge of
the scriptures, because the scriptures is a sealed book to that wisdome its time for
you to cease, serving that master, which heitherto has been served, and know Christ
the light of the world, whose life is the light in you, but this light being covered

d in grose darknesse, though some times it shines out of obscurity, yet being
espised, hence it is that in the grose darknesse you have lost your own state,
d the knowledge of your selves, and that which should search your hearts,
d so the power of the Lord in its searching and cleansing work, is yet to be
arned, and it is the desire of my heart that you may not perish, but that to
e spirit of judgment and burning, you may come, who are in the exalta-
on above the pure principall, that that which is above may be cast off, which
ppresseth the just; And to the sword of the Lord you must come, which is put
to the hands of love that so the Ministration of condemnation, may be plo-
ous, say not in your hearts, this we have passed thorough already, something
it some of you may have known, but you are got above it too soon, and the
f born is alive, and that must be slain, and the slain of the Lord shall be many,
d this will be witnessed, and so to the slaughter, and to the sword, and judg-
ent, plagues, pestilence, and famine, must all come againe; who thorough
e Ayrienes of your minds, and adulterated spirit, hath given libertie to your
ves, to act in that which once seemed to be dead in you, and so are alive a-
ble in that which lives to self and not to God. And that which should be bound
ee, and that which should be free, is bound, and this is true, as before the
d God of heaven and earth, whose pure eye runs too & frow in the earth, be-
e whom all things and persons are naked, & bare, no covering can hide from
n, nor no Mountaine, though you have heaped up never so high ones. The
y may come, when you may call to these to hide you, I have known such a
, and some of you may wherein you may call to the Hills and Mountaines
hide you from the presence of the pure God; they may fall upon you, but
y shall not be able to hide you, and your faith and hope which stands in the
altation, will be no strength to you because the just lives not by it, and this
pe is to perish, as the hope of hypocrisie; oh freinds when your hearts come
be searched, you will find little cause to boast, for verily the day of Gods righ-
ow judgment, wherein he will single you out one by one to judgment, and you
no longer flie from his eternall power, but must bow and lie down, when you
neither goe backward, nor forward, but the flaming sword, stands to cut
down which way soever you turn, and God uttering forth his voice in your
arts, saying in his dreadfull word of power, but where art thou, who hath
en as a beast before me, and no way there is to escape the indignation of God,
en if you could injoy a little of that love which you have often turned from
d rejected, and in its light see, and power feele the arme of a Saviour to
brace and uphold you, untill he become the hope of glory in you who
h laine a sufferer under all your professions and worships. Now it would
this day be prised, freinds I know what I speake, untill to this you come,

which

which hath been the sufferer, you can never witnesse the value of Acker, for
store of hope, not the ground of a living faith, and therefore deceive not you
selves you exalted ones, for either now or hereafter, must you passe thorough
the judgement, for to the judgement are you to come, and there is no escaping
of it, for you, when you shall cease to have a being in your earthly Taberna-
cle, and death hath finished your course; then as death leave you, so shall
judgment find you; and then that witnesse which lay under all your abomina-
tions in your life time shall now become a knawing worme, which shall never
die, and so take heed least you become as a day which is past, that cannot be re-
called again, the time is drawing on dailie, wherein time will be no more to
you, therefore while you have time prise it, and to that return, which call you
to mynde and to the truth of God in your inward parts, that the power of hell,
death, and the grave, may be overcome, and the pure life, come over, in its
strength, power, and authoritie, that captivitie may be led into captivitie, as the
spirituall gift is received, and who comes in this gift to witnesse these states and
conditions, comes to witnesse substance, but what is this to you, who are still in
the shaddow, spend not your time so vainlie, but harkning to that which brings
to the begining of the creation of God, & as many of you as hither come, prise it,
so walk that all that which hath turned you aside, may by the the spirit of judg-
ment and burning be consumed, and this is the desire of her, whose soul thirs
after the salvation of you and all people, that you might not perish, but that you
might turn from that spirit which hath betraied you and the truth of God in
you, and repent and find mercie.

And now this I declare freely unto all people, that Christ Jesus is risen, even
the same Lambe of God which was slaine since the foundation, which was the
same slain at *Jerusalem*, and is slaying everie day in the hearts of the children of
disobedience, yee this is he, and no other Christ, which we confess to & witness, e-
ven he who was dead and is alive, and lives for evermore, among a poore despis-
ed people, and is ascended up on high, and hath led into captivity, that which led
captive, and all who are come to be witnesses of this, are come to a true testimo-
ny and ministry, even the same as they were, who brought forth their testimo-
nie in the scriptures, who spake as they were moved by the holy Ghost, and so were
made Ministers in that spirit, and were witnessed by the same spirit in every one
conscience, and these were made ministers in the will of God, and not by the will
of man, and that life was born in and by the power which never changes, the im-
mortall seed had its resurrection in them, and they with it, in it, and such never
sought their gain, from their quarter, nor never prepared war against people for
carnall things, but as they freely received, so they freely gave forth as they were
moved by the power, and many were turned from darknesse to light from the
power

wer of Satan, to the power of God. And the ſame Miniſtry and power doth
ſame now, and thouſands in this Nation, and others are turned from the po-
of darkneſs to the power of God; Glory to the Lord for ever, who never
anger, but is the ſame in all Ages; And they Miniſtred forth to every one, ac-
rding to the meaſure, which they in the diſcerning Spirit ſaw they were in,
hom they Miniſtred too, and the ſame Spirit diſcernes now; and Miniſters to
own in all, and ſo the ſpirits own now, as it was in all Ages; And the Apo-
es were never found boaſting above their own meaſure, but was contended
one in Gods gift, and there they found the Lords Power, and his preſence with
em, which did not forſake them, and the ſame is witneſſed now, and they had
diſcerning and the power to try thoſe who were in the boaſting, and had got
n their words, and the ſame ſpirit trys now all thoſe who have gotten their
ords, and boaſt of them to get money by them, but are out of their power,
d teach the people that that ſpirit which the Apoſtles had, is not to be looked
r, nor cannot be attained too; I ſay, if the ſpirit may not be attained, there is
Salvation to be attained, and ſo all people muſt periſh in the power of the
evill; ſtop your mouths for ſhame, for with the power which turnes from dark-
s to light you are Judged and tryed, both your words and your ſtanding,
hich is not in the Eternall, but in that which is ſentured in the changeable, and
though you talk of Chriſt the Life, yet it doth not ſpeak it ſelf; and all your
eakings and actings is for Condemnation with the light of Life; and with the
ne ſpirit did the Apoſtles try both their words and their power; who were in
boaſting, and were out of that Life; and wherever they found either the Male
the Female out of the power, not learned of their Husband the Head, they were
bid to Pray or Propheſie; And therefore the man whoſe head was covered,
ight not Pray nor Propheſie, for in ſo doing, he diſhonored his Head, but the
oman having her head Covered, might Pray or Propheſie, and ſo ſhe honours
r Head, and that which covereth the Head of the man, covers the head of the
oman, and this is no miſtery to thoſe that are Miniſters in the ſpirit, whoſe eye
in their Head; theſe ſaw both Male and Female, in the Goſpell were true la-
urers with them; And therefore writ that thoſe women ſhould be helpt that
boured with them in the Goſpell, and theſe knew that Chriſt was one in the
ale and in the Female; and as he ariſes in both, who is the Reſurrection and
Life; they then did and now do receive a Spirit of Propheſie, and Sons and
ughters did and do Propheſie, and Propheſie was a gift in the true Church of
d, and in the true Church it is ſo ſtill there to be Miniſtred forth to the edifying
the body, and all was not an eye then, neither are they now. And there was
riety of gifts given, and ſo it is now, all by the ſame Spirit, to every one ac-
ding to their meaſure; and Chriſt the power was one in the Male and in the
Female,

Female, one Spirit, one Light, one Life, one Power, which brings forth the same Witneſs and Miniſters forth it ſelf, in the Male as in the Female, And both comes to learn the Scriptures by one Teacher, even the Holy Ghoſt, and ſo both are of a good underſtanding, who in the Light of the Spirit of the Lord comes to know the Scriptures, which is of no private interpretation; and the reaſon why people want a meaning, is becauſe there tongues uttereth forth what the Saints Condition was, who ſpake forth what they were witneſſes off; and theſe reading what the Saints State was there, and being out of the witneſs of it themſelves, hence it is that they are ignorant; for how ſhould it be otherwiſe, and ſo both Prieſt and people that are in this practiſe wants ſences and meanings. And the Reaſon why people wants a Teacher without them, is becauſe they are departed from the Spirituall gift that ſhould teach them within them, but who are returned to learn there, nead no other Teacher, but in the living Spirit and power of the Lord are made wiſer then all thoſe Teachers, who teach with the fleſhly Wiſdome; And all they who are taught of God Fadoms and Compaſſes all thoſe who are made Miniſters by the Will of man; And we ſee where ſuch begun, and where they will end, who profit not the people, nor turn not from darkneſs to light, nor from the power of Sathan to the power of God, for how ſhould they with the power of darkneſs, turn from the power of darkneſs; But thoſe who are witneſſes of the firſt Reſurrection, and be riſen with Chriſt in the Power and Spirit, that raiſeth from the Grave, and gives power over deaths Reign and Dominion, deſtroying the Devill and his works. If this power moves to declare its own mind and will, whether in the Church or out of the Church, this is a true Miniſtry in the vvill of God, in his Spirit and Povver; Chriſt Jeſus the everlaſting Goſpell, and here the Woman Uſurps not Authority over the man but hath povver on her head becauſe of the Angells; And vvho ſhall appoint in vvhat place or in vvhat Veſſell this povver ſhall Miniſter forth it ſelf in, or vvho Spirit is that vvhich vvould limit it; And novv you that have an eare to hear, hear; and you that can receive this do, no fleſhly Wiſdome can underſtand the things: nor no mortall eye can ſee into theſe miſtories, but the Wiſe-man who eye is in its head, and not a vvanderer abroad vvhere the Fools eye is; I ſay the eye in the Head can ſee into theſe things vvhich is revealed to Babes, even the deſpiſed ones, Servants of the Living God, vvho alone are learned in that Wiſdome vvhich ſtands in the feare of the Lord, even his Wiſdome alone brings the knovvledge of theſe things, and makes all thoſe vvho in the fear of the Lord are able to depart from iniquity, and of a good underſtanding Glory to our King and Saviour for ever more.

S. B.

FINIS.